ycwTjriJv o3<rav. God was not the cause or maker of body simply, that is, neither of bulk nor matter, but only of that symmetry and pulchritude which is in body, and that likeness which it hath to himself; which same ought to be concluded also concerning the soul of the world, that the substance of it was not made by God neither; nor yet that it was always the soul of this world, but at first a certain self-moving substance, endowed .with a fantastic power $ irrational and disorderly, existing such of itself from eternity, which God, by harmonizing, and introducing into it fitting numbers and proportions, made to be the soul and prince of this generated world.—According to which doctrine of Plutarch's, in the supposed soul of the world, though it had a temporary beginning, yet -vas it never created out of nothing, but only that, which pre-existed disorderly, being acted by the Deity, was brought into a regular frame. And therefore he concludes, ?J i/^x[7]* ᵛ ™

jusrao-^ovo-a *KOI* |*oyicrfjiov KOL* d^/zoviac, ov/c cp-yov am rov *0£ov jLLOvoVy a*||*a KCLI* /^£pe>c, ovS' VTT* *avrov,* a AX a?r' avrovj

,Kai l^avrov *yiyovw** Soul partaking of mind, reason, and harmony, is not only the work of God, but also a part of him; nor is it a thing so much made by him, as from him, and existing out of him.— And the same must he likewise affirm concerning all other souls, as those of men and demons, that they are either all of them the substance of God himself, together with that of the evil demon; or else certain delibations from both, (if ant'y one could understand it) blended and confounded together ; he not allowing any new substance at all to be created by God out of nothing pre-existent. It was observed in the beginning of this chapter,